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Editor : Ganesh Lalwani

from our readers

Accept my congratulations for the valuable publication of *Jain Journal*. The issue of January 1968 is especially very rich with the thought-provoking articles......Introduction of one Jaina story regularly in every issue is a very intelligent step to make the journal interesting on the one hand and bringing your readers in close touch of Jaina mythology on the other. I am very much happy to see a noted progress in the standard of the journal and cherish its perpetuity in future.

—Dr. P. K. Jain
Tehri, Tehri-Garhwal.

Thank you for Mahavira Jayanti Special Number and congratulate you for bringing out such an excellent material again to light.

The historical and critical approach so faithfully adopted by Winternitz, Buehlar and Jacobi rejuvenates with light and life. The great savant R. G. Bhandarkar exhorted us to adopt this scientific method but we have again, as usual, lapsed into the traditional and the parochial method, so notorious with the Indian scholars.

I wish all the success and glory to the *Jain Journal* with the humble appeal that it would be a pioneer journal for giving out Jainism in a scientific and historical perspective with the organic critical method. We must know to separate the grain of history from the chaff of mythology.

—Ramachandra Jain
Director, Institute of Bharatalogical Research
Sri Ganganagar.

I offer my compliments and greetings to the fine magazine *Jain Journal.*

—Dr. Narendra K. Sethi
St. John's University, Jamaica
New York, U.S.A.

Art Journal, my first impression. Yet Jaina philosophy all the way. Very rare accomplishment.

—Leona Smith Kremser
Honolulu, Hawaii, U.S.A.

Jain Bhawan deserves congratulations for starting this journal devoted exclusively to the study of jainism. We would welcome if the authorities concerned publishes extracts in English of all the Jaina Texts which have not yet been published.

—Sibadas Chaudhuri
Librarian, The Asiatic Society, Calcutta.

I admire the way you are running your journal, and I wish it all success.

—Rishabhchand
Sri Aurobindo Ashram, Pondicherry.

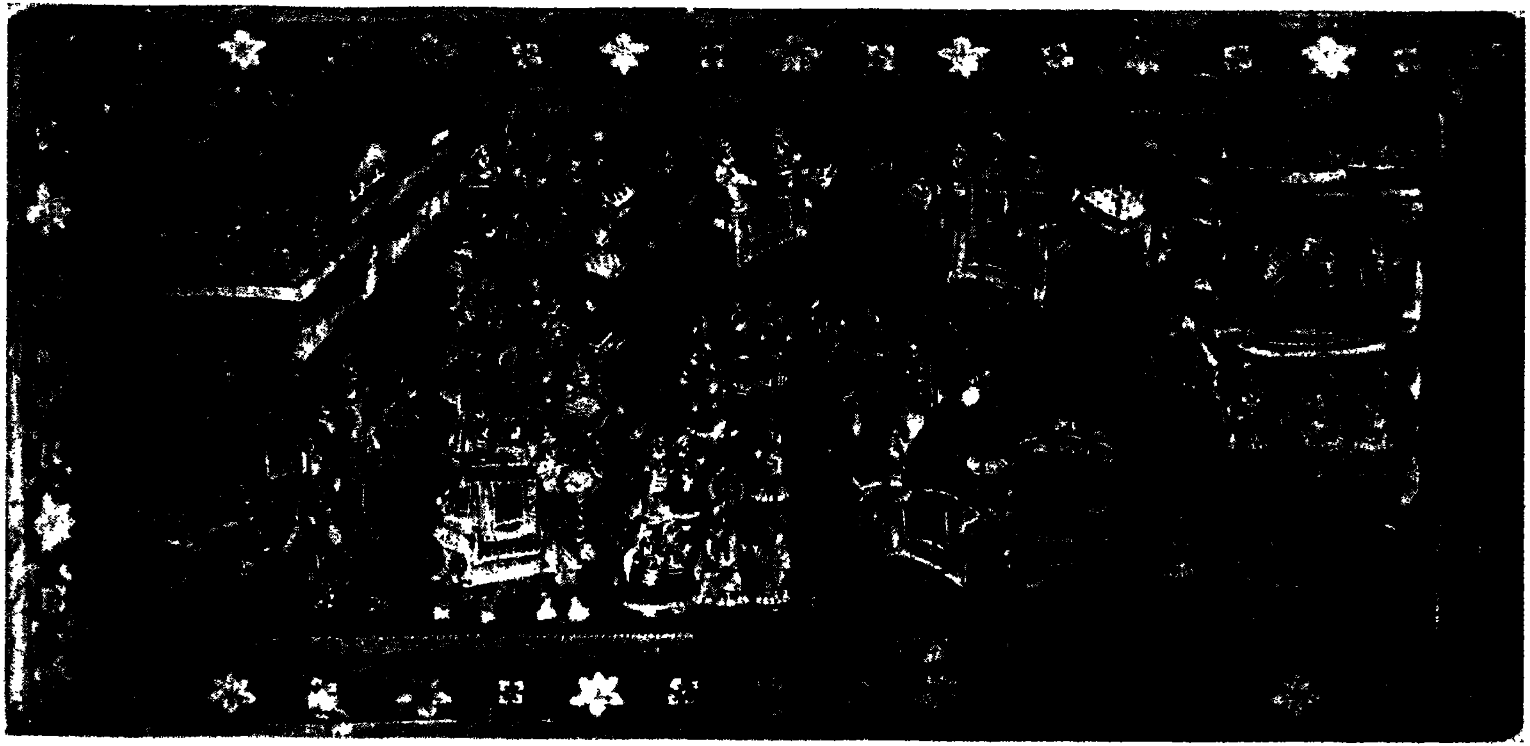
OURSELVES

svasti na indro bṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ
svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu

To historical scholarship, Aristanemi is still a part of proto-history : but to the devoted Jainas, as also to Mrs. Kremser, from whose pen we received a poem which appears in this issue, he is as much a historical personality, nay, a living reality, as Parsva and Mahavira. Jaina sources are full of references about Aristanemi and his elder cousin Krsna who were the two leading personalities of their age ; even Brahmanical sources contain some references to this twenty-second *Tırthankara* of the Jainas, as the above *śloka* from the *Rgveda* indicates. A more pointed reference is contained in the *Chāndogya Upaniṣad* where it has been stated that the teachings of Ghora Angirasa has such a profound impact on Krsna, the son of Devaki, that he becomes thereafter disinterested in mundane affairs. He was advised to follow the path of *ahimsā*, *satya* and *tapa*. Ghora Angirasa, according to the Buddhist monk Dharmananda Kausambi, is no other than the Jaina *Tırthankara* Aristanemi.

That Aristanemi was worshipped in India in about 1140 B.C. can be said on the basis of a copper plate grant of the Babylonian (Chaldean) king Nebuchadnazzar discovered and deciphered by Dr. Prannath Vidyalamkara and published in the *Times of India* (Weekly) on 19th March, 1935. According to his decipherment, it reveals that 'the said king Nebuchadnazzar who is also the lord of Rewanagar (in Kathiawar) and who belongs to Su-(Sumer) tribe has come to the place (Dvaraka) of the Yaduraja. He has built a temple and paid homage and made the grant perpetual in favour of Lord Nemi, the paramount deity of Mt. Raivata.'

Much more relevant to the contemporary world should, however, be the lofty idealism that induced Aristanemi to give up the best of worldly pleasures that were so near at hand. He was himself a prince, connected with the most outstanding personalities of the age. He was going to be married with one of the prettiest damsels who herself was a princess. The marriage procession itself presented the grandest pageantry which was a pleasure to all. But it was the compassion for the lower animals that were assembled together for the feast that provided the starting point which ended in the appearance of a *Tirthankara* who not only tendered valuable advice but set a laudable ideal by his personal conduct. In the world today toleration is on the retreat and democratic way of life is being threatened from all directions. It seems that clouds of violence are steadily gathering and may burst forth any moment into a mighty armagedon not only involving humanity but even threatening the very existence of living organisms on earth. What to speak of insects, birds and beasts, even human lives are being rated so low today. In this atmosphere charged with violence, it is not a nuclear non-proliferation treaty but an idealism that alone can show the right way. And this idealism is perhaps nowhere so bright and yet so noble and enchanting as in the life-example of Aristanemi. With Mrs. Kremser, therefore, we remember this mighty Savior, the twenty-second *Tirthankara*, and invoke his grace to guide the afflicted world.



Marriage Procession of Nemi

Courtesy : C. L. Nawlakha

The Late Sailendranath Sengupta



November 30, 1908—May 22, 1968

A student of Economics and Statistics and Law, Sailendranath Sengupta joined the judicial service and served in various capacities reaching the position of Judicial Secretary, West Bengal, before his retirement. He was a member of the Language Commission and a Treasurer of the Asiatic Society of Bengal. Apart from several scholarly articles published in the Journal of the Asiatic Society, Sengupta published a book in Bengali on the systems of Sanskrit grammar.

More important to us is Sengupta's profound interest in Jainology in general and Hemacandra in particular. In fact Sengupta was a living authority on Hemacandra whom he considered to be one of the greatest savants India has ever produced. It is no exaggeration if we acknowledge that the last Mahavira Jayanti number of the Jain Journal on Hemacandra was largely inspired by him and contained two valuable papers from his pen. Sengupta had started writing scholarly notes on Hemacandra's Dvyāśraya Kāvya which was scheduled to appear along with the text serially from the current issue onwards of the Jain Journal but due to his sudden passing away the work remains incomplete,—a great loss to the world of scholarship.

As a mark of our respect to this departed savant we quote below a few suggestions offered by him as chief guest during the Mahavira Jayanti celebration in 1967, later contained in a

personal letter to the editor of this journal, which should be a laudable goal to achieve.

"1 To prepare a catalogue of all books available in print on Jaina society, Jaina culture and Jaina religion and the name of the library where they are available

"2 To build up a library where will be available all source books and especially research works and translations of all books on Jaina culture and religion written in English and other languages.

"3 To reprint rare books like *Kumārapāla-carita* and *Yaśastilaka-campū* with short notes in English. An exhaustive introduction to each will be a valuable addition.

"4 To print all the works of Acarya Hemacandra. The Acarya will be duly honoured if this becomes an all-India enterprise.

"5 To print and publish rare manuscripts.

"6 A bigger edition of the sayings of Lord Mahavira containing Sanskrit rendering and English translation from the original *sūtras*.

"7 To parpare a work on *syādvāda*. To start with, it is necessary to collect the essence of this *vāda* as may be available in the Jaina and Hindu sources and this has to be supplemented by the views of modern scholars. My feeling is that this *vāda* was given by Mahavira by keeping in view the Reality, not the Transcendent Plane. I think, modern science basically supports *syādvāda*.

"8 One thing more, not yet mentioned. The contribution of Jaina authors in story-writing is superb. Perhaps many stories are scattered throughout the length and breadth of the *Āgamas*. And there is no end to works like *Prabandha-koṣa*, *Prabandha-cintāmaṇi*. If selected good stories are translated into Engish, they may become popular."

The Late Hira Kumari Bothra



October, 1905—May 12, 1968

Hira Kumari Bothra was a profound Sanskrit scholar who had specialised in Jaina Scriptures under the guidance of Pandit Sukhlalji. Shortly after her marriage she became a widow which turned her to the world of learning. By untiring effort she became a Vyākaraṇa-Sānkhya-Vedānta-tīrtha and forged a permanent link with scholarship which ended only with her passing away. Apart from her occasional writings and speeches, we have a translation by her of the first Srutaskanda of Ācārāṅga Sūtra into Bengali which was published by the Jaina Svetambara Terapanthi Mahasabha of Calcutta. She had a very valuable collection of books and manuscripts on Jainism which she donated to the Prakrit Jain Institute, Vaisali, before her death. Quoted below, as a mark of our respect to her memory is the English rendering of a few lines from her introduction to the Bengali version of the Ācārāṅga Sūtra :

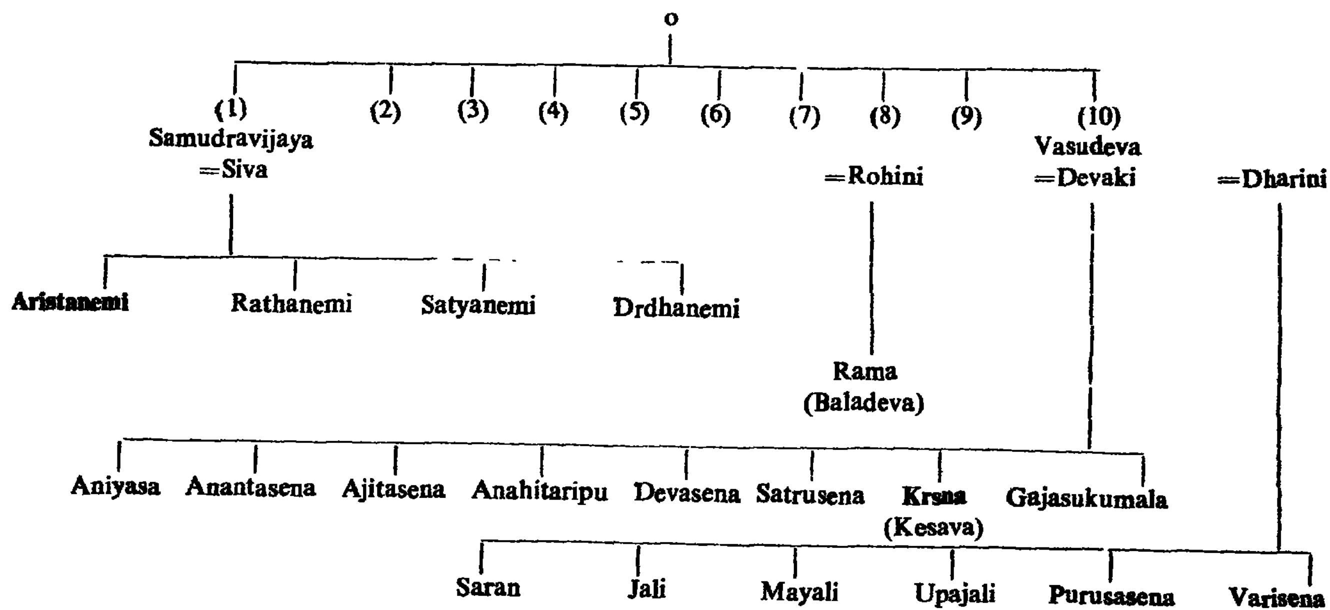
"...Of the eleven *Aṅgas* that are extant the foremost is *Ācārāṅga*. In comparison with other *Aṅgas*, this *Aṅga* is more significant. A Commentary on this was prepared by an *Ācārya* named Bhadrabahu 170 years after the death of Mahavira, which contains the following :

āyāro aṅgāṇām padhamam aṅgam duvāla sanahampi
itha ya mokekhāvāo asaya sāro pavayaṇassa.

"Of the twelve *Aṅgas*, *Ācārāṅga* is the first. It indicates the way of liberation and this *Aṅga* is the essence of all the *Sāstras.*"

Genealogical Table of Aristanemi & Krsna

[Jaina Sources]



THE GIFT OF JAINA

Leona Smith Kremser

To all living beings' uplift
Jaina bows and offers a gift
Belief, Knowledge and Conduct Right
On a single thread three Jewels bright.

Jewels eternal, uncreated
As truth existing consecrated
Cycles of time ever descending
Ornament of Jewels ever unending.

As yesterday, today and tomorrow
Soul in ignorance is born to sorrow
Flowers of incense empty of worth
Deceived soul sinks into rebirth.

O Soul ! Superlative peace
Awaits in spiritual release
Transcendent bliss told before
By the *Tīrthankaras* twenty-four.

Belief, of study or self-born
Seizes the soul all forlorn
Matter put down, soul delight
Being so Belief is Right.

Knowledge, fateful effect
Proper wisdom does reflect
Propriety pillar, word erudite
Being so Knowledge is Right.

Conduct, Jaina's cornerstone
Non-injury to all living beings shown
Dog or *Deva*, or conscious night
Being so Conduct is Right.

Oh Soul ! Good will gift no more
Free choice is the soul's own chore
Will ye accept the Jewels that spare ye from
The burden of *karmas* yet to come ?

* * *

The Gift of Jaina is a modest rhyme
By the hand of Leona whose heart meantime
Bows to the dust of the lotus feet
Of Lord Nemi where all living beings meet.

ARISTANEMI

It is now widely recognised, if not historically proved, that Jainism was a living religion even before Parsva. But how can history prove or disprove of illustrious personalities and notable events of the time when history itself was unborn ? History as we understand it is posterior to Mahavira even in the West ; it was born in this country only after the advent of the British rule. For prehistoric period therefore we have to rely on records that are ahistorical. In doing so, if we do not shrink to accept the evidence of stones and metals as they might have been shaped and used in prehistoric periods, is it not fantastic and ridiculous that we often reject the evidence of sacred literature on the ground of myth ? Regarding Aristanemi, apart from copious records in the Jaina Āgamas, there is corroboration in the Vedic texts and there is no reason we do not accept him as a historical person in the sense that he really lived in this land, attained the highest knowledge, worked for the liberation of mankind and ultimately carved a place for himself in the galaxy of Tırthankaras. Recounted here is the life-story of the twenty-second Tırthankara which is an adaptation from Srichand Rampuria's work in Hindi based on the Āgamic texts.

"What are the animals put in the enclosure for ?"

"They will make a grand feast for the assemblage on the occasion of your wedding."

A simple question followed by a simple answer. Who knew then that these simple words would be the genesis of a *Tırthankara ?*

* * *

Aristanemi, a junior cousin and contemporary of Krsna of the *Mahābhārata*-war fame, is the twenty-second *Tırthankara* of the Jainas. As per Scriptures, he descended from the Aparajita-*mahāvimāna* during the mid-night of the twelth day of the dark-half of the month of Kartika and entered the mother's womb, to be born just nine months after, again at mid-night, of the fifth day of the bright half of the month of Sravana. Thus both his descent and birth took place just at mid-night and both the events occurred during monsoon months.

The place of his birth is stated to be Soriapura (Sauripura). His father was Samudravijaya and mother Siva. His other three brothers were Rathanemi, Satyanemi and Drdhanemi. He was a Gautama by *gotra*. At one place he has been addressed as *Vṛṣṇi-pungava* or the best of the Vrsnis and elsewhere he has been called a progeny of *Andhaka-vṛṣṇi*. This establishes his line to be Vrsni, the same as that of Krsna.

We have record of his physique. It bore 1008 holy marks. His voice was sweet. The joints of his body have been described as *vajra-ṛṣabha-nārāca* implying thereby that these were beyond fracture even though trampled by horses with chariot. His body formation was such that when he sat at ease, the distance between the two thighs, that between the left shoulder and the right thigh, between the right shoulder and the left thigh and between the forehead and the seat would be equal. (*sama-caturasra*) His belly was fish-shaped and complexion dark. He was ten bows' length in height.

It is not clear if Aristanemi had lost his parents by the time he came of a marriagable age but Krsna appears to have played as his guardian in seeking the hands of Rajimati, the beautiful and good-natured daughter of Ugrasena of the Bhoja clan for his cousin. The one condition laid by Ugrasena 'that the prince need come' was acceptable to Krsna.

Then were performed all the ceremonial rites and the procession started amidst pomp and grandeur followed by music and four-fold army. When the procession had reached near the palace of Ugrasena, the animals put in the enclosure gave a pitious yell. The prince looked at them but did not know what they were for. He asked his charioteer :

"What for are these free animals put in the enclosures and cages ?"

The charioteer replied,

"These are here to feed the assemblage on the occasion of your wedding."

"Then", thought he, "this will do me no good in the next world."

Contemplating thus he removed all the ornaments from his body and gave them to the charioteer. Then he ascended the palanquin Uttarakura and surrounded by gods and men reached Mount Raivataka. There in the park he descended from the palanquin beneath an Asoka tree and five-times he uprooted his soft, curled and scented hairs with his own hand to court the life of a recluse.

Vasudeva Krsna and others addressed the newly-become monk thus :

"Oh the Master of *Dama* (restraint), attain soon thy heart's desire. Enrich thyself by knowledge, faith and conduct, penance, peace and liberation."

The formal renunciation of Nemi along with thousand others took place on the sixth day of the bright half of the month of Sravana (again a monsoon month) during the forenoon.

Krsna and the leading men of his clan graced the occasion, paid their respect to the new recluse and then returned to Dvaraka.

Needless to add, after this event, Rajimati too could not accept another for her husband and renounced the world to court the life of a nun.

From the day of his initiation into monkhood, for the next fiftyfour days, he passed in the *chadmastha*-state, a state preceding the attainment of the knowledge absolute. Fully devoid of attachment to the mortal frame and perfectly unconcerned about it, he attained the absolute knowledge under Betasa tree on the fiftyfifth day on the peak called Ujjhita in the late hours of the night of dark moon in the month of Asvina. Henceforth he became an *Arhat*, a *Jina*, a *Kevali*, *Sarvajña* and *Sarvadarśi*, all-knowing and all-seeing.

He moved out enlightened to show the world the way of liberation. The first monk-disciple he took was Varadatta and the first nun-disciple was Arya Yaksini.

Arhat Aristanemi had on many occasions visited Dvaraka. During one such visit when he was stationed in the Nandana-vana, he initiated Prince Gautama, the son of Andhaka Vrsni, into monkhood. There is record to indicate that some other sons of Andhaka Vrsni too followed their brother on this occasion and a few others at a later date. During another visit he initited into monkhood several of the progeny of Naga Gathapati and Sulasa of Bhaddilapura. Such initiations were repeated during each visit in other parks of the city, notably Sri-vana and Sahasramra-vana.

According to the Scriptures, Aristanemi lived a full life before he left this earthly abode to enter the domain of the Liberated Souls. During this long span he influenced many and put many more on the right track.

As a *Tirthankara* he organised the *tirtha* or the holy order and this also contained innumerable holy men at different levels of spiritual growth. The final liberation took place on the eighth day of the bright half of the month of Asadha during the monsoon on the top of the hill Ujjhita.

A few important events of his life are noted below :

1. *Reconciliation of Devaki's doubt*

Devaki was Krsna's mother. At that time Aristanemi was stationed in the Sahasramra-vana. One day three pairs of Jaina monks, all looking identical, came to Devaki's palace to beg subsistence. This confused Devaki as Jaina monks are supposed not to approach the same household for subsistence on the same day. On being asked, one in the last pair informed her that though they resembled the first and the second pair, they were not the same persons. In fact they were six brothers, born of mother Sulasa and now all initiated. This further added to Devaki's confusion. For once she had been told in her youth by a sage that she would give birth to eight outstanding sons all alike in the land of Bharata and none else but now she found that there was another no less fortunate than herself. "How can the words of the sage be reversed?", she felt and to be enlightened about the reality she approached Aristanemi. Aristanemi readily knew what she had in mind and explained. He said that both Devaki and Sulasa used to become pregnant at the same time and simultaneously gave birth to a child. But unfortunately Sulasa gave birth to a dead child on each occasion and since Devaki's sons were likely to be killed by her own brother Kamsa, the King of Mathura, who was apprehensive of his own death, as per oracle, by one of Devaki's sons, all the sons of Devaki were replaced by the dead sons of Sulasa on each occasion by the god Harinegamesi, in consequence of which the six monks Devaki had seen were really her own sons, brought up by Sulasa, and hence the forecast did not come untrue. This revelation very much pleased Devaki. She again visited the six monks when at their sight there appeared visible expressions of motherly affection on her body. Milk poured out from her breasts and tears rolled down her cheeks drenching the breast cover. She gazed at them incessantly, paid respect to them, came back to Aristanemi to bow before him and then returned home.

2. *Gajasukumala episode*

Gajasukumala was the younger brother of Krsna. One day when Aristanemi was in Dvaraka, Krsna accompanied by his brother was

going to meet him. On the way he saw Soma, the lovely daughter of the Brahmin Somila and asked her hand for his brother and arranged to convey her to his palace. Now it so happened that on the same day Gajasukumala came very much under the spell of Aristanemi's words, renounced the world and sought his permission to practise a severe penance in standing posture for one night in a dreadful crematorium called Mahakala. He was so permitted. Now when he was in the midst of penance, the Brahmin Somila, while passing by that way, saw him and his malice against the new hermit for having neglected his daughter got the upper hand. He thought that this was the best occasion to take revenge. He looked around and seeing none within visibility he created an oven with clay on his head and placed the red burning coal in it. Then he fled unnoticed. As the fire burnt into the head, Gajasukamala felt tremendous pain but he moved not, bearing patiently the torture on the flesh, mute, and without malice and thus attained final liberation.

Next day Krsna came again to Aristanemi and while departing enquired about his brother. Aristanemi conveyed him the end and on being further asked narrated the whole incident. When Krsna asked who the miscreant could be, Aristanemi mentioned not the name but just said that he would appear before him when he would enter Dvaraka and seeing him he would die on the spot. He also asked him not to bear any ill-will against the miscreant, because just as by placing a brick for an old man on his way here he had induced others to do the same to relieve his strain and labour, so the miscreant, too, had by thrusting so speedy an end on Gajasukamala, destroyed his accumulated *karma* and paved the way to his quick liberation.

3. *Descriptions of Nisadhakumara's previous and future lives*

Nisadhakumara was the son of Baladeva. His mother was Revati. He was deeply versed in seventytwo arts.

One day when Aristanemi has come to Dvaraka, the whole city turned out to pay respect to him. Nisadhakumara heard the tumultuous noise and knowing the reason thereof he too joined. Nisadhakumara came to the Lord, paid his respects and then returned to his palace by accepting house-holder's vows. The beauty and affluence of Nisadhakumara roused the curiosity of Baradatta, his first disciple, who enquired about him. The Lord told Baradatta that immediately before his present birth he was stationed in the fifth *devaloka* called Brahmmaloka and prior to that he was the son of king Mahabala of the prosperous city of Rohitaka in Bharataksetra by his queen Padmavati. He was an accom-

plished man and was initiated to monkhood by an *Ācārya* called Siddhartha. On being further questioned, Aristanemi said that he would again become a monk.

Nisadhakumara was rigourously observing the vows of the lay disciple. One day he had a feeling that if the Lord would come in the Nandana-vana, he would like to pay his deep respect to him. The Lord at once knew it and came there with his disciples. The whole city was out again and so was Nisadhakumara. On this occasion, Nisadhakumara, as ordained, renounced the world. He rigourously followed the path and ultimately ended his life by severe austerities. When Baradatta came to know of his passing away, he asked the Lord about his whereabouts and was told that because of his severe austerities he had attained Sarvarthasiddhi-*vimāna*, the highest heaven. After completing his stay there he would be reborn in Videhakesetra as a prince, be initiated into the holy order on the attainment of youth and after practising austerities ultimately attain the highest domain of the liberated souls.

An appendix on Rajimati

Mention has already been made that after Aristanemi had decided not to marry but court the life of a homeless monk, Rajimai too gave up the earthly joys and followed in the footsteps of Lord Aristanemi. Her parents tried their best to change her mind and to give her in marriage to some other suitable groom but all to no purpose. For, she felt,

"He has forsaken me. Though young, he did not allow any weakness to take possession of him. Blessed is he ! Fie on me that I still entertain weakness for him ! Now I have no more attachment for this world and it is good for me that I too join the spiritual order."

Thus finally deciding she uprooted her fine black hair that were well-combed, and got ready for initiation. Krsna thus blessed her,

"Oh damsel ! Cross soon this dreadful earthly ocean."

After her initiation, once Rajimati was going towards the Raivataka hill. On the way she met with a heavy shower and her clothes were wholly drenched. She took shelter in a nearby cave. Thinking herself alone, she took off all her garments and spread them to dry.

But in the dark recess of that cave, Rathanemi, the younger brother of Aristanemi, was in meditation. As his eyes fell on her body, a fire of desire leapt in his mind. At that very moment Rajimati's eyes too fell on him. Fear seized her and she sat on the ground covering her curves by her palms.

Rathanemi stood before her and spoke soft and sweet words. Rajimati could see that he had slipped from his path but she remained firm and steadfast. She said,

"May thou be Vaisramana in beauty, Nala-kuvera in wealth or Indra himself, Lord of Heaven, but I seek not thee.

"A snake of the Agandhana specie prefers death in blazing flame to taking back its vomited venom.

"Oh ye fickle! Thou desireth to live with something which is vomited. Better die. Fie on thy name.

"I am the daughter of Ugrasena, king of the Bhoga clan and thou art the progeny of Andhaka Vrsnis. We should not be like the snakes of Gandhana specie. Remembering our high line we need remain steadfast in our austerity.

"If ye desire every woman thou seeth, ye shall not attain equilibrium like a palm-leaf swaying by every gust of wind.

"Just as a cowherd does not become master of the cattle he looks after, just as a treasurer does not become the master of the treasure, so by adopting a monk's robe ye shall not be a true monk.

"How can a man who at every step becomes a victim of passion and endeavours not to rise above it, follow the life of a monk ?

"His is not renunciation real who enjoys not good dress, perfumes, ornaments, women or a couch because he has not these. Real renunciation is his who turns his back to pleasures that are readily available and who accepts them not.

"While moving in equanimity if perchance mind travels to things earthly, he need think, 'These are not mine, nor am I of these.' Thus he should restrain himself.

"Conquer thy self, give up fickleness, give up all desires, tear off the veil that hinders your practising austerity and uproot all attachments. Thus shall ye be happy."

On hearing these inspiring words from Rajimati, like an elephant driven with a piece of iron, Rathanemi again regained his balance. Till the last day he remained steadfast, practising penance very hard, as Rajimati did the same, and both attained the highest knowledge and both on relinquishing the mortal frame entered the highest domain meant for the liberated souls.



Aristanemi

Rajimati *Rathanemi*

Marriage Procession of Nemi

NAVAL RAM

Many are the songs and ballads composed on the theme of Nemi's renunciation followed by that of Rajul or Rajimati, his bride-elect. As the theme is poignant and full of pathos it touches every human heart and there are few who can withold their tears when these are recited in public or read in private. Below we give translation of a song composed in Lāvaṇi metre by one Naval Ram. Lāvaṇi songs are usually sung with the accompaniment of caṅg, a Rajasthani disc-like leather instrument. First two lines of the song are often repeated as refrain. The music and rhythm of Rajasthani songs are difficult to translate but one will be struck by the treatment of the theme and its expressive brevity.

A grand procession indeed
Of Nemi's marriage !
Men and women have come to see,
Horses and elephants accompany,
Human beings are beyond count,
Banners flutter on camels' back,
And quivers earth as tumults mount.

The darling of Samudravijaya,
Nemi by name,
A seeker of Rajul's hand
In the palace of Ugrasena.
The whole city is happy and gay.
A grand procession indeed ! 1

Gorgeous is his purple robe,
And picturesque rings on the ears,
Pleasant is the jewel at crest
And a pearl necklace round the neck.

Shimmering sheen of ear-rings bright,
And dazzling splendour of the crown
Put to shame a thousand suns
Outshining them all.
And bands play tunes sweet.
A grand procession indeed ! 2

Mighty splendour's on the move,
Elder brother[1] joins the group.
Rajul comes to lattice to see
And is happy to see the peasantry.

Urgasena is in a fix,
Fills the pens with gentle beasts
To prepare for a great feast.
A grand procession indeed ! 3

When Nemi stands at palace gate
Animals throw out a pitious yell
Asks Nemi, "Why these beasts ?"

Reply is, "They are for feast,
To feed the honoured guests."
Shaking in pity he leaves the world
And dashes for the hill Girnar.
A grand procession indeed ! 4

Rajul follows him quick
But mother puts a stout grip,
"Where go ye, my child ?", says she,
"We shall find another groom for thee."

"I take husband but once
And he is Nemikumar.
No other husband for me on earth
Say ye whatsoever."
Now bent on renunciation is she.
A grand procession indeed ! 5

Pleadings of maids all in vain,
Mundane life appears disdain.
Nemi has enamoured her soul
Nothing appeals to her any more.

Breaks she her bangles and strings,
And tears off necklace gold,
Rubs out the collyrium
And removes decorations all.
Her maids are all in grief
A grand procession indeed ! 6

She discards all her decorations,
And casts off ornaments studed with jems.
Pungent appear the pleasures of earth
Moves out she by giving up them.

Take no time to give up parents
And all that are dear and near
Cutting asunder all the ties
To reach the hill Girnar.
She leaves her mother in torrents of tears,
A grand procession indeed ! 7

When compassion fills his heart
In a moment he renounces the world
Nemi, the *Jina*, reaches Girnar
Has the beasts freed.

Nemi and Rajul on Girnar top
In the embrace of austerity,
Sings Naval Ram in *Lāvaṇī*,
Attain the knowledge of the free.
Their striving is on mental plain.
A grand procession indeed ! 8

[1] Krsna, Lord of Dvaraka, was Nemi's elder cousin.

A JAINA VIEW OF COSMOS

—a comparative study—

KASTUR CHAND LALWANI

1. *Why a discussion on cosmology is usually abhored*

Cosmos must be an ordered system which roused the curiosity of thinking minds in remote past and we cannot say yet, despite all the developments of science, that a finality has been reached in the matter. The subject has, however, been a tough one in which not many are interested at any time. It is full of technical details and cumbrous calculations some of which are not quite congenial even to contemporary outlook. Among the Jaina observers of cosmos, perhaps the most outstanding was Yati Brsabha (A. D. 473-609) who produced the celebrated *Tiloya Paṇṇatti*, and in the western world, perhaps, Kirfel's *Die Kosmographie der Inder* was the most systematic exposition on the Indian stand on this subject. Yati Brsabha apart, among other *Digambara* sources on cosmology deserving mention are *Samayasāra*, *Pañcāstikāya* and *Pravacanasāra* by Bhagvat Kulakundacarya (1st Century Vikrama), *Mulācāra* by Battakeracarya, *Harivamśa Purāṇa* by Jinasena Suri (840 Vikrama), *Trilokasāra* by Nemi Candra Siddhanta Cakravarty, *Jambudvīpa Paṇṇatti* (11th Century Vikrama), *Bhagavatī Arādhanā*, *Loka-Bibhāga*, etc. Most noteworthy among the *Svetāmbara* sources are *Bṛhat-kṣetra-samāsa* by Jinabhadra Gaṇi Ksamasramana, *Pravacanasārodhāra* by Nemi Candra Suri, *Jambudvīpa Prajñapti*, *Bṛhat Sangrahaṇi*, *Loka Prakāśa*, etc. These works exist mostly in manuscript form. *Tiloya Paṇṇatti* has, however, been translated in Hindi and edited by Upadhye and Jain with a competent introduction. This book is particularly important since most other works of *Digambara* writers have been influenced by it and *Harivamśa Purāṇa* bears striking similarity to it. A second reason why the subject of cosmology is by and large an abhorred branch is that it is too controversial a subject which cannot be tested by observation. The framework of concepts and relations in cosmology is a creation of the human mind in satisfaction of some emotional or intellectual drive for the purpose of discovering a descriptive order into the world as a whole of which man himself is an important though a microscopic, element. As such it is confined to a description of the salient features of the 'observed' universe in terms of such categories as Space and Time and Matter, leaving questions of origin, inner nature and purpose of the universe to other disciplines like cosmogony, ontology and teleology. The range of observation has not, however, been all uniform, sciences depending for the pur-

pose on material tools and philosophies on spiritual vision, of which the standard has varied from age to age and setting to setting. This has also been influenced very much by the physical and intellectual environment in which the viewer lived and by the interests and culture of that particular society to which he belonged. The resulting cosmological theory would then reflect very much the sociological, philosophical and scientific predilections and bias of the individual and his group and the entire bundle of cosmologies would "run the gamut from simple pictures projected from the everyday objects of a primitive society, through the metaphysical constructs of the ideational faculty, to the sophisticated mathematical models presented by modern science."

2. *Reasons for preference*

Despite the two limitations as noted above, a study of cosmology in general and of Jaina cosmology in particular, should be a matter of absorbing interest for more reasons than one. In the first place, it is needed for a clear understanding of Jainism and its very many concepts (*tatvas*) which are scattered throughout the Jaina holy books and are daily recited by thousands of devoted souls. In the second place, a discussion on cosmology assumes importance from the fact that it indicates the range of speculation indulged in by Jaina savants even on scientific themes. Needless to add, the ultimate purpose was always spiritual but the range attained particularly in this sphere had gone much beyond the sphere which even the most sophisticated material equipments can reach. In other words the discussion is important because it reveals the extent of penetration by the human mind. Thirdly, a discussion on Jaina cosmology is important for the sake of its own growth. In this context, it may be mentioned that every scientific subject is controversial and needs continuous rejection and refinement for the sake of fresh construction and growth. Take for instance the cosmological discussions that the West received from Babylon and Greece which was lost during the dark ages but which was revived during renaissance and since then it has been steaddily growing and has received a fresh impetus in the theory of Relativity and the Steady-State theory. In contrast, cosmology in India, like so many other good things, no matter whether it is Jaina, Hindu or Buddhist, has become like a stagnant pool covered with hyacynth and hence is neither properly known nor adequately visible. It is only through taking a stock of it that it can be set again on the road to progress. And fourthly, whenever anybody writes or speaks on Jainism these days the stock subjects are *ahimsā*, *anekānta* and *aparigraha*, with often a political coating invoked for a pseudo-moral reform of mankind, giving the impression that these three constitute the entire stock-in-trade

of Jainism. The introduction of cosmology, as of other scientific themes, would be a delightful break.

3. *Genesis of man's interest in cosmos*

The story of how man became interested in cosmology is interesting. Man, as distinguished from all other developed animals with five sense organs, is a thinking and inquisitive animal. He finds himself on an earth inhabiting a landmass, surrounded by seas and blanketted by a gaseous atmosphere. During the day, the sun dominates his sky and at night appear the moon and millions of stars, visible as well as invisible, among which man's abode, the earth, along with a few other planets, wend their way. Imposed upon this regularity are the passing phenomena of clouds, rainfall, lightning, of shooting stars and occasional comets often viewed as herbinger of evils to come, and of the most frightful moments when the light from the sun, or the moon is partially or totally wiped out by the phenomenon of an eclipse. Faced with this confused multiplicity beyond his physical power to control, man seeks to master it symbolically by reducing it to order—by constructing a cosmology relating its parts with each other and with man himself, giving them the look of a conceptual whole. In this venture, of course, tools would vary between societies, ancient and modern, and so also the expressions. The ancient societies depended more on spiritual insight and expressed their findings in mythical language and in forms most familiar to common man and most appealing to common sense. The modern societies depend on visual observations aided by powerful telescopes and express their findings in abstract and complicated mathematics. Modern cosmology is, therefore, a subject for discussion amongst the experts only. It must, however, be noted that early views were not all emotions and hence a trash nor are all modern scientific views based on a full-proof secure foundation.

4. *Cosmology and cosmogony : a distinction*

At this point, a distinction may be drawn between cosmology and cosmogony. Cosmogony is a new branch of science that was developed by G. Lemaitre around the year 1927. It studies the evolutionary behaviour of the universe and enquires into the origin of its various characteristic features. While early cosmogonical theories were limited to the problem of the origin of our planetary system, modern cosmogony deals with the origin of the giant stellar galaxies, single and multiple stars, planetary systems in general and the origin of atoms of various chemical elements which constitute the universe. Cosmology in contrast

deals with that branch of learning which treats of the universe as an ordered system.

5. *Cosmogony, ancient and modern*

Hypothesis about cosmogony were originally entirely fanciful and represented only the processes which their originators thought had taken place. They were often expressed in myths. The account of creation in the *Book of Genesis* is an excellent allegorical outline. The Hebrews derived it from the earlier and cruder ideas prevalent in the Euphrates Valley. The early Greeks had various legends describing how things in heaven and on the earth below were created. An immense intellectual step forward was taken when Aristarchus of Samos (270 B.C.)—also Heracleides of Ponticus (4th Century B.C.)—dared to teach that the earth not only rotates on its own axis daily but revolves annually round the Sun. This was too advanced a view and therefore the Greek astronomers like Hipparchus and Ptolemy held to the older conception of a central fixed earth and revolving Heavens.

Rudiments of early cosmogony exist in the *Srımad-Bhāgvata* wherein, according to a legend, the Emperor Priyavrata, son of Manu, saw one day that the movement of the sun round Mount Sumeru could light only half the portion of the earth and sky (*loka* and *aloka*), the other half remaining in darkness all the time. This arrangement he did not like. So he decided to change the night into day. Thus planning, he mounted on a powerful chariot, as shining and mobile as the sun himself, and took seven rounds on the earth itself. He was a monarch rich and powerful in spirit. The marks left by the wheels of his chariot on earth became seven seas and the elevations in between seven islands. According to popular saying, he did this so that the living beings may not quarrel among themselves and demarcated the boundaries of each by separate rivers, mountains and forests. This is about how the seven seas and seven islands came into being. About the bigger theme of the origin of the universe, in the Hindu view, it is the handiwork of the Creator-God Brahmma assisted by the great technologist Visvakarma. This Creator-God in the Hindu pantheon stands distinctly apart from the Protector-God which is Visnu and the God of Destruction, Rudra, there being a sort of division of labour between the three; and interestingly enough the Creater-God himself is created on a lotus-stalk arising out of the navel of the Protector-God Visnu. The strong mythological elements in all the above stands is too clear to be separately stressed. In contrast, the Jaina savants had perhaps no great problem about cosmogony since in their view the entire universe is not a thing created but a thing perpe-

tually in existence, that it is timeless both forwards and backwards, that its constituent elements may undergo relative transformation which is covered in their *nayavāda* and *anekāntavada*, but that the universe as such neither originates nor ever does it totally cease to exist. The Jaina interest is largely restricted to the structure of the universe as an ordered system,—cosmology, as distinguished from cosmogony—which we will note later in detail in this paper.

Modern cosmogony too is based on some such assumptions as are difficult either to prove or disprove. According to one view, nabulae are the parents of stars, stars of planets (?), the sun of the solar system and the planets of the satellites in our solar system. But to the fundamental question, how matter came into existence, science has no scientific answer to offer. Its presence has to be assumed. And then we look into space to discover aggregates where evolution may still be going on and try to arrange our information into an orderly sequence. Thus, for instance, Lemaitre propounded in 1927 that the present high degree of differentiation of matter in space and the complexity of forms of various astronomical objects must have resulted from a violent explosion and subsequent dispersal of originally highly compressed and intensely hot homogeneous material. Compare with this the Hindu view of the termination of the time-cylce when everything goes inside a shell and stays seed-like, till the time-cycle takes a fresh turn. The *Gītā* says, *tāsām Brahmma mahadjonih aham bījaprada pitā* (Of them Brahmma is the great mother and I the father sowing the seeds of progeny).

6. *Characteristic of the Jaina stand*

In the first place, the Jaina stand does not interpolate God of any kind between soul and matter. Second, according to the Jaina view, both *loka* (space) and *aloka* (outer-space) are time-less and have always been in existence. The above two points fully agree with the scientific view. Third, according to the Jaina view, both *jīva* and *ajīva* (organism and matter) are innumerable and timeless; they have always been in existence and will remain so without losing intrinsic property. This agrees with the scientific view only in part, namely that the presence of matter has to be assumed but unlike the Jaina view, modern science holds that *jīva* or organism came into existence much later when environment became congenial to its existence. The Jainas, however, hold that the *jīvas* are not only time-less like matter, they are infinite in number and variety at any given moment. In this connection neither the Jainas nor the Hindus believe like Darwin in the gradual evolution of a lower organism into a higher one over time; but both believe in the transmigration

of soul which is a different thing altogether. The Jaina view not only clashes headlong with the modern theory of Evolution, it also clashes with the Hindu *avatāravāda* (theory of Incarnations) which is the Hindu form of evolution over time from the aquatic stage onwards. A fourth point made by the Jainas is the emphasis on production-change-permanence (*utpāda-vyaya-dhrauvya*). Things are born, they undergo transformation and yet there is an element of permanence in them. Now, according to Steady-State theory, the age of the universe is infinite (permanent or *dhruva*) but the age of each bit of matter in it is finite (subject to *utpāda* or production and *vyaya* or transformation), since matter is assumed to spring into being uniformly throughout space at just that rate necessary to replace the continuing loss of nabulae over the observers' horizon. This theory is subject to direct observational test, as it predicts that in any sufficiently large region of space, nebulae are found in every stage of development. According to the Conventional theory of cosmogony, all galaxies were formed about the same time so that the galactic population at any region of space must be found in the same stage of evolution, all progressively changing with time. The new theory predicts that in any given region of space, one should find a mixture of all possible evolutionary stages. Although investigations in mid-fifties did not yet have any well-developed theory of evolutionary changes of stellar galaxies resulting from the evolution of individual stars it should be expected, however, that the age of the galaxy will show in its stellar content (i.e., *vyaya* or transformation). Regarding the stellar content also, the conventional theory held that this content must be similar but apparent dissimilarity is due to long distances and we observe now what must have happened long long ago. According to the new theory the stellar content of galaxies in our neighbourhood must vary considerably corresponding to the variety of their ages, while there should be no difference between the mean stellar contents of the neighbouring and far-away galaxies because of steady-state hypothesis (the Jaina emphasis on *dhrauvya* and *vyaya*). And finally, while science is concerned with the external universe without bothering about its correlation with the soul the Jainas are primarily concerned with the soul, its bondage in karmic matter and the process of its ultimate liberation.

7. *Primitive cosmology—Oriential and Occidental*

In primitive cultures, man sought to attain a sort of symbolic mastery by picturing the universe in terms of some commonplace objects of everyday life. Thus in India, one view pictured the earth as a huge tea tray supported on the backs of three giant elephants who in turn stood on the shell of an enormous tortoise. According to the *Viṣṇu*

Purāṇa, there are seven islands and seven seas, the last one being a sea of sweet water. This in turn is surrounded by the golden land, *suvarṇa-mayi-bhūmi* which again is surrounded by the *Lokāloka* mountain and then the whole thing is wrapped by a crust giving the appearance of the surface of an egg. Beneath this are the seven nether lands (*pātāla*), the whole superstructure being supported by the *tāmasa* body of Visnu which is Anantanaga (the divine serpant) that holds the universe on its innumerable hoods.

Similar views of expressing the universe in terms of common-place objects also developed elsewhere. Thus with the people of ancient Egypt, the sky is a vast heavenly Nile, (the river in Egypt which was the craddle of their civilisation), along which the Sun God Ra sailed from the east to the west every day to return at night to his starting point through a subterranean abode of the dead. According to the Egyptian myth, the Sun-God Ra was occasionally thrown into eclipse when his boat was attacked by a great serpant.

The western world, however, obtained their rudiments of cosmology neither from the Orient nor from the near-East. Of greater interest to them was the primitive cosmology of Babylonia. From this were derived not only the rival cosmological views current during the dark age, but also the contemporary scientific view can trace its ancestry from Babylon. In the Babylonian view, the central earth is a great mountain, which is hollow underneath and is surrounded and supported by a vast ocean, beneath which is the abode of the dead. On top of the earth is the solid vault of heaven resting on mighty oceans and separating the upper waters from the lower. Across this vast heavenly vault move the sun, the moon and the celestial stars.

The Greek physical science had its genesis in the Mediterranean colonies in the 6th century B.C., when the most outstanding name is Thales of Miletus. During the next two hundred years, it flourished on the mainland of Hellas and then it migrated to Alexandria which henceforth became a great centre of scientific studies. Now, throughout the main line of development from Thales of Miletus in the 6th century B.C. to Ptolemy of Alexandria (150 A.D.), for about seven hundred years, it was taken for granted that the earth was the immobile centre of the universe around which the heavenly bodies daily rotated. With the exception of one or two celebrities like Heracleides and Aristarchus, about whom mention has been made earlier, the entire Greek world subscribed to the above view of a static earth. A notable addition to the above view was made by the idealistic philosophers like Pythagorus and Plato to the

effect that the motion of heavenly bodies was to be explained in terms of uniform motion in circles. This indeed would lead to complications, for, in the case of the stars this could perhaps readily be done by assuming that these were attached to a great sphere which rotated daily about the earth; but the same explanation would not hold about the more irregular motions of the planets around the sun. Such complications were, however, neglected by the Greek philosophers. Eudoxus and Aristotle had sought to explain the complication in terms of motion of homocentric sphere; but this again could not account for the apparent changes in the distance of some of the bodies from the earth. The cosmological model of the ancient Greeks reached its perfection in Alexandria in the hands of Ptolemy from whom it was received by the Arabs. The Arabs could make only very minor modifications on the Greek model and handed it down later to the reawakening West.

To be continued

Jaina Temples at Korandapuri

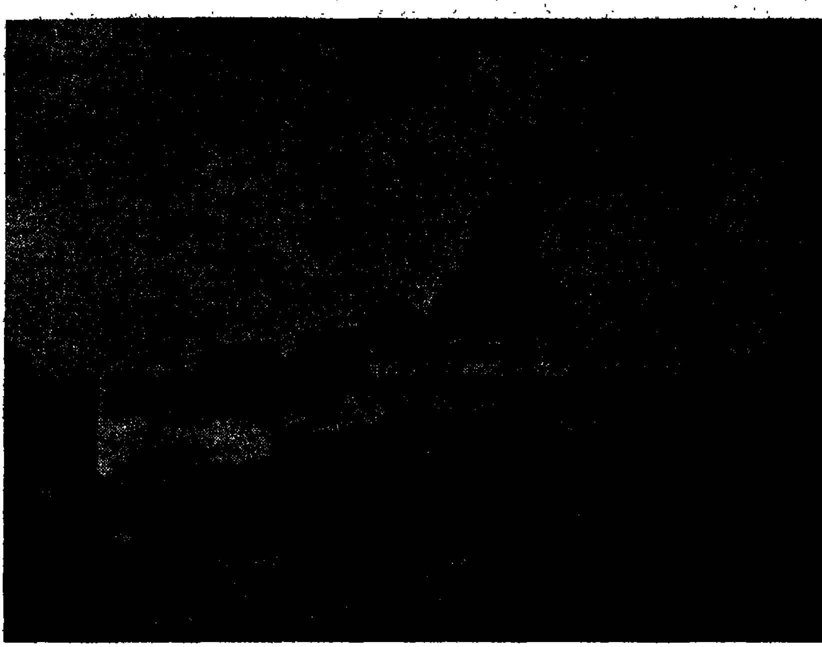
V. G. NAIR

Among the pioneer Jaina ascetics was a noted missionary called Acharya Ratnaprabha Suri. He, in the course of his missionary activities happened to visit Upakesapura, a city situated near the modern Jodhpur. While he was staying at Upakesapura, a tragic event occurred. It brought irreparable loss to the royal family. The crown prince of the royal family was bitten by a cobra and met with instantaneous death. The dead body was taken to the cremation ground for burial. Ratnaprabha Suri came to know of the tragedy and from compassion for the dead prince he revived him to life. The king and his courtiers who were present on the scene of this miracle embraced Jainism and accepted the Acharya as their teacher.

The conversion of the king and several of his leading subjects to the Jaina faith opened a new chapter in the history of Rajasthan. In a few years, Upakesapura became a great centre of Jainism. The ethical and metaphysical teachings of Lord Mahavira took deep root on the soil raising the people from primitive thoughts to intellectual awakening. Imposing temples, monasteries and educational institutions sprang up throughout the land. Upakesapura became a noted seat of pilgrimage and religious studies for the Jainas who lived far and near not only in Rajasthan, but also in Gujarat and Kathiawad.

Among the cities of Rajasthan renowned for religious worship was Korandapuri, the modern Korte situated near the Jawaibandh railway station of the Western Railways. It lay in the midst of picturesque surroundings on the bank of the Jawai river and surrounded by the Aravalli hills, Korandapuri was the holiest of the holy for the Jainas. But today the vestiges of its ancient glory were the ruins of a few temples besides two ancient shrines venerated by the people. In these temples could be seen a few images of the *Tirthankaras*. They are exquisitely carved on white marble stone. They are relics of the marvellous Nagari sculptural art of Rajasthan. A visit to these temples of antiquity will be exceedingly interesting to devotees, archeologists and writers.

Minister Nahad of Korandapuri who was a devout Jaina built several temples and monasteries in the locality. One of the temples is dedicated to Lord Mahavira. It is considered as the oldest temple at Korte. I believe that this temple belonged to the early centuries before



Mahavira Temple, Korandapuri (Korte)

Christ. Some of its sculptured figures and ornamentations seem to tally with the temple art of the Kusana period. A few resembled the Kankali-tila relics of Mathura. There are a few inscriptions on the pillars and the wall. But only one inscription is readable. This inscription belonged to the 11th century A.D. It is inscribed in Devanagari script. A beautiful snow-white image of Adinath carved on sparkling white marble was unearthed from the ground of the back wall of this temple. This image is five feet in height. It is in a sitting posture. Two other images in standing posture were also unearthed along with this Adinath image. These two images have inscriptions in Sanskrit which stated that they belonged to the Vikrama era 1128 corresponding to the 12th century A.D. A number of *toraṇas* beautifully carved on white marble were also found in the same locality. They have also inscriptions which show that they belonged to the same period. The Jainas believe that the Adinath image belonged to the period of King Samprati, the grandson of Asoka. He was a great patron of Jainism. But it seems that these three images and the *toraṇas* were the products of the mediaeval period between the 8th and the 12th century A.D. At this period, the sculptural art of Rajasthan had reached the zenith of its glory.

JAINA ETHICS AND ECONOMIC PROSPERITY

S. L. MANDAWAT

The role of institutions in the process of economic growth and the overall prosperity of the masses is very substantial. These institutional arrangements often stand in the way of a more rational use of available resources and they may well offer the main explanation for the slow rate of economic development of the under-developed economies. Such discouragingly slow progress often supports Veblen's position that institutionalized traditions may 'contaminate' socio-economic reforms and prevent them from attaining full fruition. Professor Rostow has suggested that 'actions which result in economic advance need not be motivated by economic goals'. Religion is of immense importance among all other social institutions which can restrict or promote the economic interest of a nation in general and a community in particular.

Scholars generally hold the view that Jainism like Buddhism was born of discontent and hatred against Brahmanism. The fact, however, remains that the orthodox Brahmins were not so hostile to Jainism as they had been towards Buddhism. The Upanisadic phase ended around 600 B.C. and a new phase of Hinduism came into the lime-light and this is also the time of the appearance of two great personages : Mahavira and the Buddha. The traditional pattern of religion and the social abuses indulged in by the ritual-ridden Brahmanism of the later Vedic phase gave Mahavira chance to introduce certain reforms. Jainism rejected all orthodox philosophies, not only the Vedantic but also the Samkhya doctrine. As a result, here is a system, viz., Jainism, perfectly original and indigenous to the soil, which has a rich, vast and multifarious literature and yet which is virtually neglected in any assembly of scholars in Economics. In our context the importance of Jainism is due to the fact that it is a specifically merchant sect as exclusive, or even more exclusive than the Jews were in the Occident. Thus here we meet apparently with a positive relationship of a confession to economic motivation which is otherwise quite foreign in Hinduism.[1]

In contrast to Buddhism, Jainism accepted the dogmas of the transmigration of soul, the supreme law of *karma* and seeks for deliverance from the endless succession of rebirth. However it bypassed the Brahmanic concept of the divine soul of the Universe. A study of the

social setting of the Jainas clearly reveals some of the important frictions such as the *Digambara* and the *Svetāmbara*. Viewed in historical perspective, it had the privilege of being the religion of kings like Chandragupta and Bimbisara. Most of its founders (*Tirthankaras*) were also from highly prosperous and royal families. In such a spectacular historical back ground on the one hand and the asceticism or austerity preached by Jainism on the other, economic prosperity has blossomed, substantially contributing to the stream of economic development of the country. At the first sight, it appears like a paradox in theory and practice in Jainism to a layman. But the fact, however, is different which lies at the root of the religio-economic aspect of prosperity. The doctrines of Jainism have impelled its followers to economic achievements.

Religion and economic motivation :

Before we try to establish a relationship between religion and economic motivation, it should be clear in our mind that religion is an important economic institution. In a dynamic context it seems a logical conclusion that religious influences and economic influences were continually conditioning and reconditioning one another. The immediate question in this context before us is not whether and how far religion is influenced by economic considerations but whether and how far economic life is guided and influenced by religion. Professor Spengler[2] while classifying the factors affecting economic growth has observed that 'the values men set store by, together with the patterns of motivation associated with these values, have much to do with how men canalize their activity,' and that, 'economic growth will proceed most rapidly, therefore, when the dominant values favour activities which are both economically productive and conductive to capital accumulation and technical progress'. To the extent that some of the dominant values and institutions in a community were associated with religion, economic life can be said to be influenced by religion.

It is too great a simplification to conclude that religion is always indifferent in making economic decisions or in a broader sense in the process of economic growth. The role or influence of religion in the process of economic progress of a particular community or a particular nation has been well recorded by the Economic History. While discussing the importance of religion as a factor in rapid economic growth Professor Lewis[3] has observed that 'even if it were true that religious doctrines always gave way to economic interests, it would still not follow that they do not restrict change, for they might both slow down the rate

of change, and also distort its effects. More fundamentally we cannot accept the conclusion that it is always economic change that causes economic or social change. It is not true that if economic interest and religious doctrines conflict, the economic interest will always win. The Hindu cow has remained sacred for centuries although this is plainly contrary to economic interests.'

Has Jainism an economic responsibility ?

The outlook for collaboration between Economics and Jaina Ethics is more or less the same as it has been applied to other religions while assessing their economic aptitudes. Max Weber published his famous study of the '*Protestant Ethics and the Spirit of Capitalism*' in 1905. Ever since there has been controversy about the impact of religious belief on the economic actions of mankind. A Religion preaches several moral conceptions which are responsible, directly or indirectly, in shaping the values of its followers. The natural corollary of this phenomenon is that it is not possible to isolate an individual's economic actions with his ethical beliefs. The honesty of Jaina traders was famous and honesty is useful because it builds the very basis of credit; therefore one ought to be honest. Their wealth was also famous : formerly it has been maintained that more than half the trade of India passed through their hands.

The second important characteristic of Jainism is its emphasis upon thrift. A notable thriftiness—pushed by the Jainism to sheer asceticism—combined with the concept of the fulfilment of earthly duty as the highest purpose of life, could not but bring about the formation of capital. Weber in his *Protestant Ethics and the Spirit of Capitalism* quotes John Wesley : 'Religion must necessarily produce both industry and frugality, and these cannot but produce riches.' The compulsory saving of asceticism worked also among them towards the use of accumulated possessions, as investment capital rather than as funds for consumption or rent. On the basis of these and many more other ideals it is not very difficult to find out the nosegay of prosperity and economic responsibility in Jainism.

Jainas as an exclusively merchant class :

It is an interesting fact to be discussed that Jainas are exclusively business oriented. There are not many factors responsible for the business-mindedness of the Jainas. That the Jainas, at least the *Svetāmbara* Jainas, nearly all became traders was due to purely ritualistic reasons—a case similar to the Jews. It is only the trader who could truly practise

the rigorous principle of *ahimsā* as preached by Jainism. Their special manner of trading, too determined by ritual, with its particularly strong aversion against travelling, and their way of making travel difficult confined them to resident trade, again as with the Jews to banking and money-lending. The history of Jainas clearly reveals the fact that very few of them emerged as an industrialist or an agriculturalist. On their confinement to resident trades Max Weber[4] makes the point that 'they remained confined to commercial capitalism and failed to create an industrial organization was again due to their ritualistically determined exclusion from industry and as with the Jews their ritualistic isolation in general.'

Similarly it is an established fact that money-lending and speculative business is always most profitable and least indulgive. As a soft-handed class they had no better choice than to become a business class. Taking into account the risk involved in business, the magnitude of prosperity attached with it is generally greater as compared to any other branch of economic activity. This seems to be a very important factor in moulding the Jainas in the shape of merchant sect and refraining them from all other economic activities offering lower opportunities to rise.

Jaina ethical ideals with their economic implications :

While delivering lectures on 'The Ancient Foundations of Economics in India' Prof. K. T. Shah had very truly pointed out that it consequently happens that our hoary ancient past is shrouded in the haze of legend, or lost in the veil of mystery. The principal actors moving and acting on an enormous stage—as vast as it is varied—are but shadows dimly seen through clouds of myth or marvel ; their action unaccorded, their motives unintelligible. But the very lack of blazing publicity and confusing comment, so dazzling a characteristic of modern times, makes for an easier appreciation of such material as is available or can be traced. Deliberately and intentionally therefore I have chosen this subject 'Jaina Ethics and Economic Prosperity'. This has been done not only to dispel the common misapprehension that Economics is a modern science of comparatively recent growth ; but also to show how profound, how suggestive, were the economic ideals and objectives of Indian sages of thousands of years ago ; how appropriate and effective were the solutions they advised. The five great vows in Jaina Ethics are of much significance in the present context.

Aparigraha (non-possession) :

Out of this five commandments, the most important and economically significant commandment for the laity was the limitation of

possessions. One should have no more than "necessary". Moreover, the possession of wealth beyond a certain minimum is dangerous to the holy. One should give his surplus to the temple or to some other welfare institution in order to gain service merit. Here we meet with an apparent contradiction that inspite of the vow of non-possession the rich people always formed a major part of the Jaina community.

In this connection, it may be noted that the acquisition of considerable wealth was in no way forbidden, only the striving after wealth and attachment to riches ; this was rather similar to the ascetic Protestantism of the Occident.[5] As with Protestantism, 'Joy in possession', (parigraha) was the objectional thing but not possession or gain in itself. *Daśavaikālika Sūtra*[6] says :

'And rightly by *parigraha* our saviour hath not meant physical possession. By it he meant attachment.

'Only for preservation, so that they may practise restraint, necessary objects are possessed by the wise; for they do not have any attachment even for their own body.'

Greed is always unbriddled. It has been very aptly observed in the *Uttarādhyayana Sūtra*[7] :

'As the wealth and riches accentuate, the cupidity also increases. Gains cannot satisfy the unbriddled cupidity, rather it enhances cupidity.'

Why it happens is also being replied[8] :

'As the sky is endless, so are the human desires.'

The wealth or the means are limited in this world and the human wants are unlimited. In this situation it is not possible to gratify unlimited wants by limited means. A pond where millions of gallons of water can rest, to put a few gallons of water would be insignificant.[9]

The idea of limited means and unlimited wants may be well regarded as a good analogy to Robbins' definition of Economics. The curtailment of wants resulting into the state of wantlessness was of immense importance in this connection. Jainism has pleaded limitation on innumerable desires rather than limiting essential wants required to keep body and soul together. 'Joy in possession' must be forbidden because

it is the root cause of all the maladies haunting the present world. It is the joy in possession which increases human desires to an unlimited extent. Desires have been compared with a vehicle having enormous speed which needs to be checked.

So *aparigraha* is a great vow, a *mahāvrata* ; monks and nuns are required to practise it—to have no attachment to anything, wealth, property, animals or grains. But for the laity *aparigraha* is prescribed as an *aṇuvrata*—small vow. The commandment to retain no more than 'necessary' (*parigraha-viramaṇa-vrata*) provided but a very elastic restriction to their extensive accumulation of wealth. Mrs. Stevenson (*Heart of Jainism*) mentions the motive offering of a Jaina of a recent past to earn, 'no more than Rs. 45,000', and to give the surplus as a gift,—whereby apparently it was assumed that to earn this amount presented no difficulties.

Thus said Ananda (the great devotee) unto the Lord, '...with tonsured head I cannot court total renunciation. But from the Beloved of the God, do I embrace the five *aṇuvratas* and seven lessons, total twelve, as prescribed for the laity.

'Then he limited his will as to coins of gold—to four crores that lay underground, and four crores that lay invested and the four crores that was the value of his property.'

A wealthy person like Ananda who could retain a total of 12 crores of gold coins with him without breaking the vow of non-possession is a self-evident instance of the flexibility of the vow for the laity. The distribution of the enormous wealth under three heads by Ananda reveals a few interesting points. Out of the total possession by Ananda 1/3 was kept underground by him. The only thinkable reason behind this underground hoarding can be the motive of security. But it doesn't mean that he was unaware of the role of investment to augment the existing wealth. Out of the total wealth of twelve crores of gold coins he had invested 4 crores in productive channels to reap the advantages of investment. Here we find the nosegay of entreprenureship among the ancient Jainas without being limited by the vow of non-possession. The lay followers are required to observe this vow by keeping property in all forms to a certain limit consistent with their standard and profession and not to hanker after more. This is a religio-economic consideration. But it does great good to the society too.

By limiting one's property, the vow keeps in check the concentration of wealth and paves the way for its wider and more even distribution.

The wide gulf between the rich and the poor is dangerous to the society. *Aparigraha* removes a social headache which has affected the present day man everywhere. The problem of in-equality in the distribution of wealth can best find its solution in the vow of *aparigraha*.

Asteya (non-stealing) :

The ethics of Jaina religion is based on the noble principle of non-stealing or the prohibition of dishonesty in other words, which does not allow any kind of falsehood even in everyday life. Here again we find a similarity between Jainism and Protestantism of the Occident. The Jaina commandment of *asteya* forbids saying anything false or exaggerated ; the Jainas believe in absolute honesty in business life, all deception (*māyā*) was prohibited, including especially all dishonest gain through smuggling, bribery, and any sort of disreputable financial practice (*adadtta-dāna*).

All this excluded the sect on the one side from typical Oriental participation in 'political capitalism' (accumulation of capital by officials, tax framers, state purveyers) and, on the other it worked among them and among the Parsees, just as for the Quakers in the Occident in terms of the dictum (of early capitalism) "honesty is the best policy".[10] From the very beginning the Jaina merchant has been well-known for his honesty in trade. In the ancient past they used to export various goods from India to a number of foreign countries. The group of businessmen going outside the country for trade was known as '*sārtha*'. As a result of the vow of non-stealing they were quite conscious about the quality of goods to be exported to the foreign countries which is an essential pre-requisite to earn credit in a foreign market. Quality control is a very important requirement in an attempt to capture a foreign market and it is still a problem before the export trade in India.

The extent of vow extends further—the hoarding was forbidden in case of essential commodities. It was a moral instrument to check the price spiral at the critical times like war and famine. An economic necessity linked with the moral values tend to have more influence on a common man's mind as well as upon the trader.

Aṇuvrata based on the great vow of non-stealing can be summarized under the following heads :

1. Not taking anything belonging to others with a view to stealing it.

2. Neither intentionally purchasing stolen goods nor aiding a thief in stealing.
3. Not dealing in the goods prohibited by law.
4. Not resorting to nefarious practices in business.
5. Not misappropriating the property or money belonging to a trust or an organization in the capacity of an officer of such an organization.

Ahimsā (non-violence) :

The principle of *ahimsā* has been pushed to the extreme by Jainism. No layman will intentionally kill any living being, not even an insect, however troublesome. The practice of *ahimsā* led to the exclusion of the Jaina from all industrial trades endangering life, hence from all trades which made use of fire, involved work with sharp instruments (wood or stone work) from masonry and in general from the majority of industrial callings.[11]

It is maintained that agriculture was completely excluded ; ploughing, especially, always endangers the lives of worms and insects. But here one meets with contradictory claims made by the various scholars of Jainism. It is said that the kind of *ahimsā* pleaded by Jainism didn't put any restriction on agriculture. On the other, agriculture was the main occupation of the *vaiśyas*.[12] There are many instances among the Jainas whose main occupation has been agriculture. Inspite of the fact that some of the Jainas had agricuture as their chief occupation, the vow of *ahimsā* developed a kind of negative attitude towards many occupations, as a result they confined themselves to the trading class. The following businesses should not be undertaken by those who have accepted the vow of *ahimsā* :

1. Making and selling charcoal.
2. Agriculture, horticulture or gardening.
3. Making and selling carts, etc.
4. Driving vehicles.
5. Blasting rocks and digging mines.
6. Ivory business.
7. Lac business.
8. Liquids, particularly liquor.
9. Poison.
10. Fur, hair.
11. Water pumping.
12. Castrating.
13. Burning or cutting green forests.
14. Drying lakes or ponds.
15. Bringing women for immoral purposes to make money.

Such restrictions imposed on various occupations could not but limit the scope for an entrepreneur. It also resulted into the confinement of Jaina religion among a very few people and failed to attract a large number of lay followers.

At the same time the vow of *ahimsā* instituted the idea of the Economics of Peace before the ancient Jaina rulers. In absence of frequent wars expenditure on defence preparations may be saved and it can be directed to other developmental projects. This will be the practical value of the doctrine of non-violence.

There are two other great vows ; viz., the vow of truth and the vow of celibacy. Though both of them are much related with the ethical regulation of life but at the same time they are economically consistent too. Jainism preaches total denunciation of untruthfulness for a *śrāvaka*. To give false evidence or to write false documents is forbidden. Similarly avoidance of any sort of unchastity and strict loyalty in marriage is also a fundamental vow for the laity. This may be regarded as the moral restraint on population explosion which very often becomes a problem before most of the countries.

Viewed as a whole, the five great vows and the *aṇuvratas* prescribed for the laity, are economically consistent. They had always been helpful to the Jaina community in particular and pave the way for economic prosperity.

Austerity and economic prosperity :

At the first sight it appears to us like a paradox how economic prosperity could flourish in a strict code of conduct pushed to the extreme by Jainism. It is, however, a known fact that Jainism adopts the path of renunciation and is opposed to the Vedic path of prosperity which considers active social life desirable. Jainism holds the view that desire is insatiable and can never be completely fulfilled. The *Uttarādhyayana Sūtra* expresses this view as follows :

'And if somebody should give the whole earth to one man, it would not be enough ; so difficult it is to satisfy anybody. The more you get, the more you want ; your desires increase with your means. Though two *māṣās* would do to supply your wants, still you would rarely think ten millions sufficient.'[18]

It is this paradoxical nature of the ascetic life which cannot be easily understood by scholars who do not try to go deep into this spirit. Although Jainism propounds moral principles even for the householders, Jaina ethics is predominantly for the monk clergy. The householder is required to observe only the *aṇuvratas*. Perhaps the Jainas were the

first who were most successful in carrying out the typical dualistic organization : the community of monks as the nucleus, the laity (*upāsaka*) as a community under religious rule of the monks.

Inspite of the predominance of the monk clergy, the laity have always exerted strong influence in Jainism. The laity could do so because it represented the possessing, pre-eminently bourgeois classes. The limitations, whatever they might have been, were to be imposed by the person concerned voluntarily, without any fixed limit. It gave much freedom to the laity with regard to the possession and utilization of wealth. They were free to invest and to earn profit to their respective risk-bearing capacities. This kind of freedom would naturally result into prosperity.

As with Puritans, the strict methodical nature of their prescribed way of life was favourable to such accumulation of wealth. The strict code of conduct resulted into a rigorous control over consumption of the lay followers. In this way, the ascetic influences were, however, consistent with their business philosophy in the sense that they strengthened their already high propensity to save[14]. Thus asceticism as well as rationalism tended to encourage economic application of knowledge and the propensity to invest. There was a definite decline in the importance of ritual and the priestly classes, which led to a reduction in waste and unproductive consumption. Viewed in this perspective the paradox of prosperity amidst austerity vanishes and it appears to be a quite a logical conclusion that the Jaina ethical ideals were not only not inconsistent but at times they have encouraged higher rate of savings and investment.

[1] Max Weber, *The Religion of India*, 1960, P. 193.

[2] J. J. Spengler, *Social Structure, the State and Economic Growth* quoted by S. Kuznets, *Economic Growth : Brazil, India and Japan*, 1955, Pp. 363-70.

[3] W. E. Lewis, *The Theory of Economic Growth*, 1955, Pp. 106.

[4] Max Weber, *The Religion of India*, 1960, Pp. 192-204.

[5] *Ibid.*

[6] *na so pariggaho butto nayaputtena taina*
muccha pariggaho butto ii buttam mahesina.
sabbatthubahina buddha samraksana pariggahe
abi appano bi dehammi na'yaranti mamaiyam.

[7] *jaha laho taha loho laha loho bevddavi.*

[8] *iccha hu agasasama.*

[9] *jaha laho taha loho laha loho pavaddhai*
domasakaym kajjam kodiye vi na nitthiyam—Uttaradhyayana Sutra.

[10] Max Weber, *The Religion of India*, Chap IV, Pp. 192-204.

[11] *Ibid.*

[12] *krsigauraksyavanjyam vaisyakarma svabhavajam—Bhagavadgita*, 18, 44.

[13] *S. B. E.* XLV, *Uttaradhyayana Sutra*, VIII, 16, 17, P. 34.

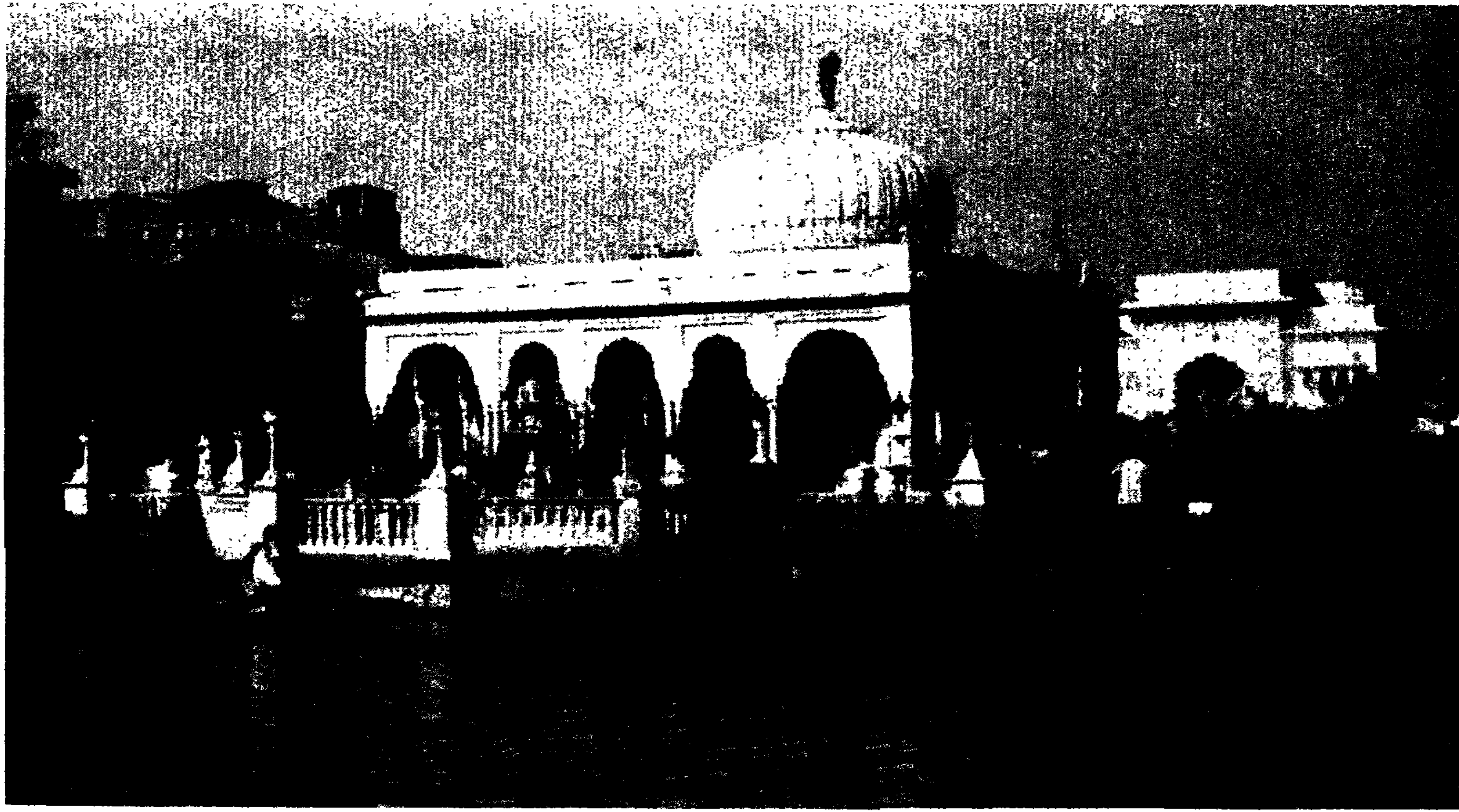
[14] Vikash Mishra, *Hinduism and Economic Growth*, 1962, P. 24.

GLEANINGS

Along the Darerkesharan river one can still find Jaina temples, mostly converted to Saiva or Vaisnava structures in Dharapat, Bahulara, Sonatopal and Dihar. In Dharapat, an image of the Jaina *Tirthankara* Parsvanatha has been transformed into that of Lord Visnu. In Bahulara, the *Tirthankara* has been transformed into Lord Siva.

These temples date back to the 10th and 12th centuries. Built of stone, a few of them still stand proudly. There are Jaina temples in Pareshnath, a small village on the Kumari river, in Ranibandh Thana and at Bihainath near the Damodar.

—*The Statesman*, June 28, 1968.



Dadabari, Calcutta

Photograph by Ganesh Lalwani

BOOK REVIEW

JAIN SAHITY KA BRHAD ITIHAS (A Comprehensive History of Jaina Literature in Hindi) Vol. II. *Aṅgabāhya Āgam* : Jagadish Chandra Jain and Mohanlal Mehta : P. V. Research Institute, Varanasi : Pages 18+442 : Price Rs. 15.00.

A detailed review-cum-summary of the first volume of this comprehensive history of Jaina literature was published in these columns. The book under review is the second volume in the series dealing with the *Aṅga-bāhya Āgamas*, which include not only the *Upāṅgas*, but also the *Mūla Sūtras*, the *Cheda Sūtras*, the *Cūlikā Sūtras* and the *Prakirṇakas*. While *Āgamas* proper have been produced by the *Gaṇadharas* of the last *Tīrthankara*, Mahavira, the *Aṅga-bāhya Āgamas* have been the handiwork of later masters, all with a high degree of spiritual eminence. These works are, therefore, no less significant. Still perhaps a line of demarcation is called for which is provided by the *Aṅga Āgamas* as distinct from *Aṅga-bāhya Āgamas*, both being *Āgamas* but the former slightly prior, and the latter, the *Aṅga-bhāya Āgamas*, literally *Āgamas* that are external to the *Aṅgas*, slightly posterior in point of time. But the two, the *Aṅga-Āgamas* and the *Aṅga-bāhya Āgamas* together constitute the entire compendium of classical spiritual knowledge and in that sense this second volume is complementary to the first. The authorship of this volume is shared between Jagadish Chandra Jain and Mohanlal Mehta, the latter also being one of the coeditors of this series.

Needless to add, all *Āgamas*, *Aṅga-prabiṣṭa* as well as *Aṅga-bāhya*, are the *Svetāmbara* sources. The *Digambaras* hold them to be extinct in the womb of time and hence non-extant. To the *Svetāmbaras* the only *Aṅga* that is non-extant is the twelfth one entitled *Dṛṣṭivāda*, the rest having escaped the ravages of time and hence still available. From the *Svetāmbara* stand point, the *Aṅga-bāhya Āgamas* fall into five categories as *Upāṅga*, *Mūla Sūtra*, Cheda *Sūtra*, *Cūlikā Sūtra* and *Prakīrṇaka*, each having further sub-divisions to be taken note of in the course of the review. As to their authorship and date of writing only a few are known, the rest being not on record. Among the writers of the *Upāṅgas*, the only one known is *Syāmārya* or *Kālakācārya* who was the recipient of the title '*Yuga-pradhāna*' and who produced his work *Prajñāpanā* sometime between 135-94 pre-Vikrama era. Other *Upāṅgas* too must

have been produced prior to Vikrama era. Among the authors of the *Mula Sutras* whose names have survived Acarya Sayyambhava, also a recipient of the title '*Yuga-pradhāna*' deserves mention first. He produced the *Daśavaikālika Sūtra* some time between 395-72 pre-Vikrama era. The *Uttarādhyayana Sūtra* must have been the handiwork of a number of *Ācāryas* over a longer time-span and in view of its supreme importance it must have been ready two or three hundred years before the Vikrama era. Some of the *Cheda Sūtras* were produced by Bhadrabahu the first about 300 years prior to the Vikrama era. Among other writers of the *Aṅga-bāhya Āgamas* the names on record include Bhadrabahu the second, Visakha Gani, Haribhadra, Jinahhadra and Virabhadra Gani. Some of these lived at different periods, often widely apart, in the post-Vikrama era. The entire period during which this second category of *Āgamas* was produced must have stretched over fourteen hundred years, from 300 pre-Vikrama to 1100 Vikrama era.

The *Upāṅgas* are a valuable record of dialogues mostly between Mahavira and one or other of his leading followers. They are twelve in number of which the more important are the *Aupapātika*, the *Rājapraśnīya*, the *Jīvājīvābhigama*, the *Prajñāpanā*, *Sūryaprajñapti*, *Candraprajñapti*, *Jambudvīpaprajñapti*. The others are in the form of a dialogue between Sudharma, the fifth *Gaṇadhara* and the leader of the Church after Mahavira and his disciple Jambu and are entitled as *Nirayāvalikā*, *Kalpāvatamśikā*, *Puṣpikā*, *Puspacūlikā* and *Vṛṣṇidaśā*. In the *Aupapātika* which has 43 *sūtras*, the stage is set in the city of Campa (about 3 miles from Bhagalpur) of which the ruling monarch was Kunika. He was highly devoted to Mahavira. One day the news came that Mahavira with his followers was on his way to the Purnabhadra *caitya* in the outskirt of Campa. On receiving this heartening news, the king made preparations to meet and receive the Lord. This was duly done by the temporal lord who was deeply impressed by the religious discourse of the master. At that time Mahavira's senior disciple Indrabhuti Gautama was engrossed in concentration in a nearby place. Suddenly certain queries came up in his mind and then followed a dialogue on the nature of *jīva* and bondage of *karma*. The Lord said many things while giving discourse on human life some of which were concerned with modes of punishment, modes of death, widows, lay followers and monks, those who lived on the bank of the Ganges after retirement (*vānaprastha*), wandering *śramaṇas*, *brāhmaṇas* and *kṣatriyas*, etc. The treatment of each item is exhaustive. To cite an instance, on the nature and modes of dying : death by starvation, death due to sex-indulgence, death by suicide, death due to internal haemorrhage, death by fall from mountain or tree, death due to draught, death by

drowning, death by poisoning or by weapons, death by hanging or by piercing by wild birds or death in wilderness. Interestingly enough, death by accident which takes a heavy toll these days was non-existent and un-anticipated at that date. Likewise, a widow is described as one whose husband is dead, who became so even in childhood, who has been divorced, who is sheltered by parents or people in her father-in-laws house, who has forsaken flowers, scents, garlands and jewellery, who keeps not her person clean and pure by bathing, who eats not milk, curd, butter, oil, molasses, salt, honey, liquor or meat, and whose want, endeavour and attachments are reduced and limited. The same process is repeated for each item of the discourse. Most interesting, however, is the list of 72 arts which may be comparable with similar arts mentioned in the Brahmanic literature and which include such widely diverse items as the game of dice or beauty-counselling at one extreme to the knowledge regarding sound or motion of the planets at the other.

The dominant theme of the second *Upāṅga* called *Rājapraśnīya* is, as the title indicates, a dialogue contained in the second half between Kesikumara, the head of the followers of Parsva and an unscrupulous king Paesi of Seyaviya, ultimately ending in the latter's conversion and ascent to the abode of gods, wherefrom he descends with his followers to pay his respect to Mahavira and performs dramatic arts before him with his troupe which is the opening part of this *Upāṅga*. The scene is set in the city of Amalakappa where the aforesaid god Suryabhadeva descends. There is a hearty description of his *vimāna* (aeroplane), a list of sixty musical instruments used for the occasion and thirty two varieties of dramatic performances, the last one being the life history of Mahavira presented before the Lord himself. The performance, but more than that the wealth which the god commanded, must have been a source of amazement, since so much could only be acquired by those who were spiritually favoured. But still greater amazement would be caused by Mahavira's attending a dramatic performance that too on his own life, which any contemporary Jaina monk would abhor. The second part therefore delineates the antecedent of the god which is as follows :

There was a city called Seyaviya whose king was Paesi. He was notorious for his impious acts and ill-temper. He had no respect for elders, preceptors or *śramaṇas* and was always out to torture his subjects. It was his son Suryakanta, who used to see the affairs of the state. He had a charioteer named Citta who was clever and was a master of the art of state-craft. King Paesi used to take advice from him on important state affairs. There was another city called Sravasti where ruled king Jita-

satru. Jitasatru was a vassel to the king Paesi. Once Paesi had sent some gifts to his vassal king with his charioteer Citta. When Citta was at Sravasti, Kesikumar, the head of the followers of Parsva, was stationed in a nearby *caitya* named Kostha in the outskirts of the city. Citta was very much impressed by his religious discourses and invited him to his own city but Kesi declined it on the ground that the king of that city was impious. But still he was ardently insistent on his visit. Accordingly, Kesi reached the Mrgavana-*caitya* near Seyaviya and on some pretext, Citta took his master, the king, to the monk. The conversation centred round the separateness of the *jiva* from the mortal body which the king denied but which the monk sought to impress upon him.

"My grand father," said the king, "was no better human being than what I am. And as per your prescription, he must be in the hell now. I was his most favourite and it is expected that he should have come to warn me about the evil consequences of my actions. But since he has never visited me, I say, his soul has perished with the body."

"Oh king !" said Kesi, "If a debauch enjoys the company of your wife, what punishment would you give ?"

"Why, I shall place him on a drawn *śūla* or kill him at a stroke."

"But supposing he beseeches of you some time so that he may visit his kins and communicate to them the consequences of his evil deeds, will you grant him his request ?"

"No, by no means, for a criminal is he."

"Well, then, how do you expect that your grand papa who is in hell, would be released to come to earth to communicate the consequences of his evil deeds to you ? Hence the body and the soul are two."

In all, the king advanced four arguments which were duly met. Then the king said :

"*Bhante* ! As a man can show an *āmalakī* (emblic myrobalan) by placing it on his palm, can you likewise show the *jīva* ?"

"Only the Dispassionate knows the eight elements like *jīvāstikāya*, not one with limited knowledge."

Thereupon the king became indifferent to the world and leaned on religion, because of which one day he was poisoned by the queen. But he bore the torture of the flesh with calm and equanimity and was born

as Suryabhadeva in heaven who, as noted above, had come to visit Mahavira and was performing before him.

The third *Upāṅga*, *Jīvājīvābhigama*, is a dialogue between Mahavira and Gautama *Gaṇadhara* on *jīva* and *ajīva*. Contained here is very exhaustive treatment of this fascinating subject. Not only does it give an exhaustive catalogue of names of precious stones, weapons, minerals, liquor, pottery, ornaments, buildings, dress, sweets, habitations, royal hierarchy, categories of slaves, social ceremonies and religious festivities, dramatic personages, vehicles, evil omens, types of quarrel, war, disease, etc., etc.; it contains also an exhaustive geography of Jambudvipa. In all it contains nine *pratipattis* or chapters which are duly noted.

The fourth *Upāṅga*, *Prajñāpanā*, has 349 *sūtras*, establishing 36 *padas*, all very exhaustive. Its form is a dialogue between Mahavira and Gautama Indrabhuti. It deals both with *jīva* and *ajīva*, containing exhaustive treatment of such diverse items as spheres as discussed in modern cosmology, variety of flora and fauna, only a part of which may be known to modern sciences, a lot of biological information, including animals moving on the earth, in the water or flying in the air. These thirtysix *padas* are so to say an encyclopaedia.

These days there is so much unsuccessful attempt at reaching the moon so as to get a fuller knowledge about the earth's only child. But the Jaina savants, through their deep spiritual insight, have recorded their findings about the sun and the moon in two of the *Upāṅgas*, *Sūrya-prajñapti* and *Candra-prajñapti*. The form is that of a dialogue between Mahavira and Gautama Indrabhuti. According to the findings of the Jaina savants, there are two suns, and two moons one in the southern hemisphere and the other in the northern, though modern science knows only of one sun and one moon. This is not merely a surmise but the details about their speed, distance, etc., are recorded. It does not seem likely that these early works on cosmology are mere cock-and-bull stories; as is acknowledged in so many spheres of learning, science, with all its amazing growth, is still in its infant stage, handicapped in tools and limited in interest.

Another *Upāṅga*, again a dialogue between Mahavira and Indrabhuti Gautama, gives an exhaustive treatment of Jambudvipa in which lies this sacred land of Bharata. The description contained may differ a lot from our own geographical knowledge, but what is amazing is the exhaustiveness of the treatment at a period when modern survey equipments must have been totally unknown. The interest is not

merely restricted to space but extends to time—the well-known Jaina view of time-cycle in terms of up-cycle (*utsarpinī*) and down-cycle (*avasarpinī*). One study in this is devoted to the Emperor Bharata after whom the land where we live is named Bharata. The story starts with the birth of a *cakra-ratna* (wheel-jewel) in the king's armoury which the king comes to see. The king duly worships the wheel after which it moves out to serve as a guide. The king takes the hint and follows the wheel with his army on a mission of world conquest. After a glorious military career the king becomes an Emperor, a *cakravartin*. The story ends with Bharata's sudden indifference to the world, his renunciation, his acquisition of the knowledge of the free and ultimate liberation.

The remaining five *Upāṅgas* are collectively called *Nirayāvaliyā* or *Nirayāvalikā* because the first one of this bunch is called by that name. According to Winternitz, originally these five constituted one *Sūtra* but later in order to raise the number of *Upāṅgas* to twelve this *Sutra* was split into five. Candra Suri has written a valuable commentary on the *Nirayāvaliyā*.

The second part of the book deals with the *Mūla Sūtras*. Like the twelve *Upāṅgas*, even the *Mūla Sūtras* are not taken note of in the early Agamic literature nor is it clearly known why they were so called. Divergent views are prevalent on this point. Nonetheless the fact remains that the *Mūla Sūtras* in themselves constitute very important sacred texts, dealing with the life of the monks, and, in consequence, innumerable commentaries have been written on these. According to one view, however, which appears convincing, these are called *Mūla Sūtras* or basic formulae because they strengthen the roots of equanimity and help their growth. Of the *Mūla Sūtras*, the foremost is indeed the *Uttarādhyayana*. According to Prof. Leumann, as it was composed after the *Aṅgas* it was called *Uttara* (posterior) *Adhyayana*. But from the *Tīkās* we come to know that it was so called because it was delivered as *Uttara* (answer) to 36 questions by Lord Mahavira in his last monsoon retreat. The *Uttarādhyayana* contains many invaluable utterances which have become a sort of permanent spiritual light. It contains the well-known life-history of Aristanemi, recounted elsewhere in this journal. *Āvaśyaka* is the second *Mūla Sūtra* dealing with essential spiritual exercises in daily life, like *sāmāyika*, prayer, *pratikramaṇa*, *kāyotsarga*, etc. The dominant theme of *Daśavaikālika*, the third of the *Mūla Sūtras*, is the life of a monk. It has ten chapters indicating do's and don'ts for the recluse. There are two *Cūlikās* in the end. The remaining two *Mūla Sūtras* are *Piṇḍa-niryukti* and *Ogha-niryukti*, the former dealing with *piṇḍa* or food and the latter with multifarious behaviour of the monks. *Daśavaikālika*

too has a chapter on *piṇḍaiṣaṇa*. Perhaps because of a more exhaustive treatment, *Piṇḍa-niryukti* has been given the rank of a *Mūla Sūtra*. Among other things, *Ogha-niryukti* has valuable materials for the compilation of the history of the Jaina *Sangha*.

If the *Mūla Sūtras* provide a positive prescription about behaviour, the *Cheda Sūtras* indicate the outcome of a deviation or a gap and how to make it up through penance. There are many other items taken note of ; but the dominant tenor is the fall from the prescribed behaviour. Hence the *Cheda Sūtras* have a significant place in the Jaina *Āgamas*. If the life of a *śramaṇa* is central to Jainism, a knowledge of the *Cheda Sūtras* is central to the life of a *śramaṇa*, so that he may remain steadfast on the right track till the end is attained. Without the knowledge of the *Cheda Sūtras*, a full observance of the prescribed life becomes pretty difficult. As the author has rightly said, the *Cheda Sūtras* are a key to Jaina practices, an invaluable gem of Jaina culture, a glory of Jaina literature. More important of the *Cheda Sūtras* of which note has been taken, are *Daśaśrutaskandha*, *Bṛhat Kalpa*, *Vyavahāra*, *Niśītha*, *Mahā-niśītha* and *Jita Kalpa*. Some of these are written in prose.

The remaining two sections deal with *Cūlikā Sūtras* and miscellaneous *Sūtras*, of which there used to be perhaps 14000 but not more than 10 are known at this date. *Cūlikā* is a sort of post-script for the elaboration of certain important themes which could not find place in the original texts. Thus there are such post-scripts at the end of *Daśavaikālika* and the *Mahāniśītha Sūtras*. But in view of the importance of such post-scripts, these in themselves may become independent *Sūtras*. In this category fall *Nandī Sūtra* and *Anuyogadvāra Sūtra*. But then post-script is not the only description for these *Sūtras* ; in a sense, they are also an introduction, for they contain elaboration of certain technical words used in the Agamic texts. The later assertion is more applicable to the *Anuyogadvāra* than even to the *Nandī*, and hence a thorough knowledge of the former is indispensable to the complete understanding of the *Āgamas*.

As the authors have strictly adhered to the original texts in providing their substance in lucid Hindi, no much comment is necessary on the text in this review. The interested reader may derive much benefit from the details of the text itself. Since the Agamic literature is tough reading, beyond the resources and equipment of a vast majority of readers, the authors have indeed done a very great service to a really noble cause by presenting such a faithfully compendium.

—K. C. Lalwani.

Books on Jainology

BUEHLER, G., *The Life of Hemacandrācārya*, translated from German by Manilal Patel (Singhi Jaina Series No. 11), Singhi Jaina Jnanapitha, Santiniketan, 1936. Pages xv+104. Price Rs. 3.50.

Discusses sources and gives account of his youth, his relation with Jayasimha Siddharaja and Kumarapala, Kumarapala's conversion and its consequences and his literary works after Kumarapala's conversion. Also gives detailed notes. Foreward by M. Winternitz.

HEMACANDRA, *Abhidhāna-cintāmaṇi* (Sri Yasovijaya Jaina Granthamala No. 41), edited by Hargovindas and Bechardas, Nathalal Laxmichand Vakil, Bhavnagar, V. S. 2441. Pages 620. Price Rs. 3.75.

Text with *svopajña ṭikā*.

HEMACANDRA, *Anyayogavyavacchedadvātṛmśikā* with *Avacūri* (Satyavijaya Jaina Granthamala No. 4), edited by Muni Sri Manavijaya, Sri Satyavijaya Jaina Granthamala Fund, Ahmedabad, V.S. 1924. Pages 42.

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HEMACANDRA, *Deśīnāmamālā* (Bombay Sanskrit Series No. XVII) edited by R. Pischel and G. Buehler, The Department of Public Instruction, Bombay, 1880. Part I. Pages 10+300. Price Rs. 3.25.

Text and critical notes with a historical introduction by Pischel.

HEMACANDRA, *Kāvyānuśāsana*, 2 Vols., edited by R. C. Parikh, Sri Mahavira Jaina Vidyalaya, Bombay, 1938. Pages 16+612 ; cccxxx+276. Price Rs. 6.00.

Vol. I—Text with *Alamkāracūḍāmaṇi* and *Viveka* by Hemacandra and an anonymous *tippaṇa*.

Vol. II—Part I contains a critical account of Mss. and a history of Gujarat as a back-ground to the life and times of Hemacandra and a review of his works. Part II contains note in English by R. B. Athavale. Forward by A. B. Dhruva.

HEMACANDRA, *Kumārapālacarita* (*Prākṛta Dvyāśraya Kāvya* (Bombay Sanskrit Series No. LX), edited by Sankar Pandurang Pandit, The Department of Public Instruction, Bombay, 1900. Pages xxiv+15+298+14+9+124+209. Price Rs. 8.50.

Text with a commentary by Purnakalasa Gani. A Prakrit poem to illustrate the rules of his Prakrit Grammar (eighth chapter of *Siddha-Hema*) serially. Historical introduction, detailed contents, various readings and glossary of words.

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HEMACANDRA, *Pramāṇa Mīmānsā*, A critique of Organ of Knowledge (Bharati Mahavidyalaya Publication Jaina Series No. 5), edited by Satkari Mookherjee in collaboration with Nathmal Tatia, Vol I, (English translation), Bharati Mahavidyalaya, Calcutta, 1946. Pages xx+205. Price Rs. 15.00.

English translation with critical notes and introduction.

HEMACANDRA, *Pramāṇā Mīmānsā* (Singhi Jaina Series No. 9), edited by Sukhlal Sanghavi, Mahendra Kumar Shastri and Dalsukh Malvania, Singhi Jaina Jnanapitha, Calcutta, 1939. Pages 54+74+144+36. Price Rs. 5.00.

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Text with Hindi translation.

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Only text.

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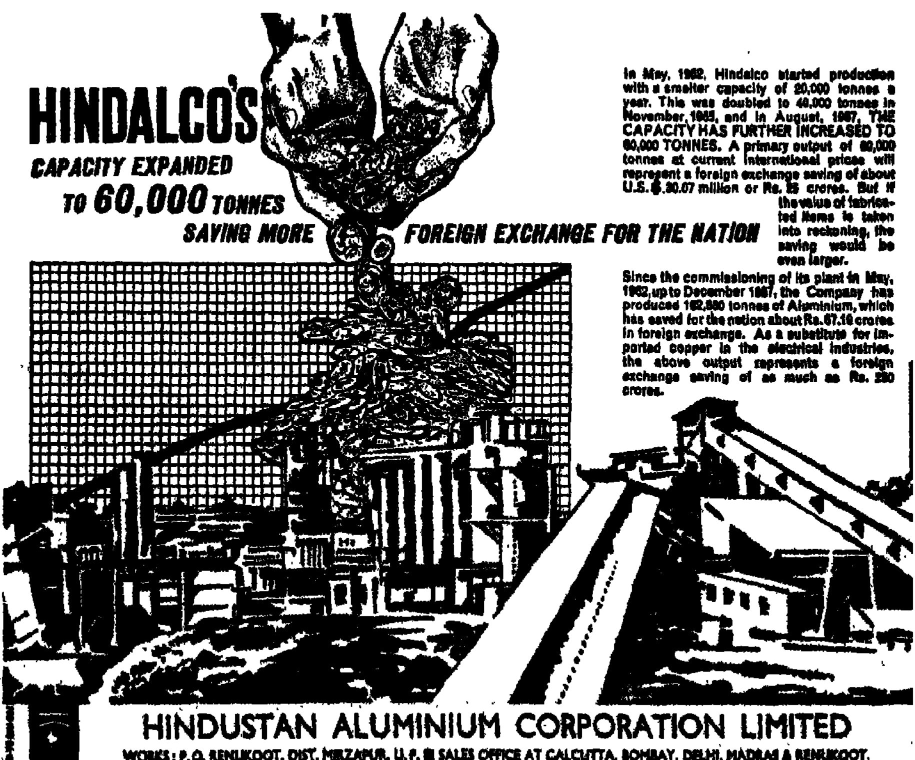
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naivaijja kimcaṇa

Do not injure any living being.

—Ācārāṅga, 1. 2. 4.



"Kindness to animals
does not mean
indifference to human
misery. Compassion
should extend to
all living beings."

★

JAICHAND

R. N. 12121/66

